

A K E Y,

Opening the Way to every Common Understanding

How to discern the Difference between the *Religion* professed by the People called *QUAKERS*, and the *Perversions*, *Misrepresentations* and *Calumnies* of their several *Adversaries*, both upon their *Principles* and *Practices*.

With an Exhortation to all People to consider their Religion and Ways, and to turn speedily to the Lord.

Published in great good Will to all, but more especially for Their Sakes That are actually under Prejudice from vulgar Abuses.

The Third Impression, Corrected and Enlarged, by W. P.

L O N D O N:

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Reader,

IT is very unfair and indiscreet in any to oppose and calumniate what they do not understand. It has been our Unhappiness, far more than all our Adversaries have been able to say against us, that hitherto we remain unknown by those, who yet stick not to condemn us. We must confess that our Principles, as disguised and misrepresented, (not only by our angry Controvertists, but two Historians, tho' none of the most Correct, A. Ross, and S. Clark; the first in his View of Religions, page 231, 461. and the other in his Mirror, p. 381. of our Rise in the World, as a People) may well enough have given Offence to Those, That have not thought it worth their while to take the Pains of enquiring further. Nor indeed can we take it ill, that People should be shy to entertain them under the frightful Vizards such Partial Relations have put upon them: And yet they must be inexcusable that will

take our Belief at our Enemies Hands rather than our own, who best know what we believe. But it will be the business of this little Key to Explain the Difficulty, and shew the Difference between our Principles and the Vulgar Mistakes; and thereby open a way into so clear and plain an Understanding of the Quakers Principles, from their Enemies Perversions, as we hope, with God's Blessing, all impartial Enquirers will be satisfied of our Holy and Christian Profession. And this we earnestly desire for their Good; that as we have been called of God, to be a People to him, through his Grace, so none may stumble or be offended at the Truth we testify of; but seeing the Excellency of it, by the Peace and Purity it leads into, They may embrace it, and walk in it; which is the best way to End Controversy, and obtain the great and true End of Religion, the Salvation of the Soul.

I. Of the Light within, what it is, and the Virtue and Benefit of it.

Perver-
sion 1.

THe Quakers hold, That
the Natural Light in
the Conscience of every
Man in the World is
sufficient to save all that follow it, and so
they overthrow Salvation by Christ.

Principle. This is a great Mistake: For
their Belief and Assertion is, That Christ,
who is the Word, that was with God and was
God, (and is so for ever) hath enlightned Joh. 1. 1, 9
every Man that cometh into the World, with
his own Light; as he is that true Light, or
such a Light, as there is no other to be
compared to him: Which is the meaning
of the Emphasis *True* in the Text. And
that such as follow the Reproofs, Convi-
ctions and Leadings of that Light, with
which he enlightens the Understandings
and Consciences of Men, shall not walk in
Darkness; that is, in Evil and Ignorance of
God; but shall have the Light of Life; that
is, be in a holy and living State or Con-
dition towards God: A state of Accept- See *Isa. 49.*
ance and Salvation, which is from Sin as *6. Jo. 1. 4,*
well as from Wrath: And for which end *9. 3. 21. 6.*
Christ was given of God. So that they *5. 40. c. 8.*
12 c. 10. 10
assert

assert the *Light of Christ*, to be sufficient to save ; that is, to convince of Sin, lead out of it, and quicken the Soul in the ways of Holiness ; and not a *Natural Light*, otherwise than as *all Men, born into the World*, have a measure of Christ's Light, and so it may, in a sense, be said to be *Natural* to all Men, because all Men have it. For this Light is *something else* than the bare Understanding Man hath as a rational Creature : For as such, Man cannot be a Light to himself ; but has only a *capacity* of seeing, by means of the *Light* with which Christ the Word enlighteneth him. For we can no more be a *Mental* or *Intellectual* Light to our selves, than we are an *External* and *Corporeal* Light to our selves : But as the *Sun* in the Firmament is the *Light* of our Bodies, so the *Light* of the Divine Word is the *Sun* of our Souls ; the glorious *Luminary* of the *Intellectual* World ; and they that walk in it will, by It, be lead to Blessedness.

Rev. 21. 24

Pervers. 2. *The Quakers hold, That the Light within them is God, Christ, and the Holy Spirit; so that every Quaker has whole God, Christ and holy Spirit in him ; which is gross Blasphemy.*

Prin.

Prin. This is also a Mistake of their Belief: They never said that every divine *Illumination* or *Manifestation* of Christ, in the Hearts of Men, was *whole God, Christ, or the Spirit*, whereby to be guilty of that gross and blasphemous Absurdity some would fasten upon them: But that God, who is *Light*, or the Word *Christ*, who is *Light*, the *Quickening Spirit*, and God over all *bl:ssed for ever*, hath *enlightened* Mankind with a *Measure* of Saving Light: So that the Illumination is from God or Christ, the *divine Word*; but not therefore *whole God or Christ*, in every Man, any more than the *whole Sun* or *Air* is in every House or Chamber. There are no such harsh and unscriptural Words in their Writings. It is only a frightful Perversion of some of their Enemies, to bring a Scandal upon their Holy Faith. Yet in a Sense the Scriptures say it, and that is their Sense, in which they only say the same thing. *He that is with you shall be in you: I will not leave you comfortless, I will come to you: I in them and They in me: Christ in us, the hope of Glory.* Un-
less Christ be in you ye are Reprobates. Lit-
tle Children, of whom I travel in Birth again,
until Christ be formed in you. Now if they who denied his coming in the Flesh, though

Jo. 1. 4.

1 Cor. 15.

45, 47.

Jo. 14. 3,

17, 18, 20.

Col. 1. 26,

27.

2 Cor. 13.

5. Gal. 4.

19.

though high professing Jews, were to be accounted Antichrists, because Enemies to that Appearance and Dispensation of God to Men; what must they be reputed, who as stiffly disown his nearer and more spiritual coming, formation and dominion in the Soul? Which is to be sure the higher and nobler Knowledge of Christ: Yea, the *Mystery hid from Ages*, and now revealed to God's People: The *Riches of the Glory* of the Mystery which God reserved to be made known to the Gentiles. Certainly though they are called Christians, they must be no whit less Antichrists than those obstinate Jews of old that opposed his bodily appearance.

Col. 1. 27.

Pervers. 3. *By the Quakers Doctrin every Man must be saved, for every Man, they say, is savingly enlightened.*

Prin. Not so: For though the *Light* or *Grace* of God hath, and doth more or less appear to all Men; and that it brings Salvation, to as many as are *taught by it to deny Ungodliness and worldly Lusts, and to live soberly, and righteously, and godlike-ly in this present World*, as the Scripture teacheth; yet it no ways follows that Men must obey, and learn so to do, *whether they will or not.* God tenders *Saving Light or Grace to All*; and by it calls

Jo. 3 20,

21. Tit. 2.

11, 12.

Gen. 6. 3.

Ezek. 18.

21, 22, 23,

24.

calls All, and strives and pleads with All; *Mic. 6. 8.*
 but if they will not hearken to his Spirit, *1 Tim, 2. 4.*
 Grace or Light, he is clear of their Blood. *2 Pet. 3. 9.*
 His Light is saving, that lighteth them, *Job 17. 16.*
 but it saveth them not, while they rebel a- *c. 21. 17.*
gainst it. In short, tho' Men are lighted *c. 24. 13.*
 or visited with a *saving* Light or Grace,
 yet the *Quakers* never conclude, nor is it
rightly concludible from their Testimo-
 ny, that such Men must necessarily and
 absolutely be saved, whether they obey
 or rebel.

Pervers. 4. By the Quakers Light or Spirit, they may be moved to Murder, Adultery, Treason, Theft, or any such like Wickedness, because they say that such as are so led, have the Light within them.

Princ. This never was their Doctrin, nor is it consequent of it: For though they hold that all have Light, they never said that all obeyed it, or that evil Men, as such, or in such things, were led by it: Much less could the Light be chargeable with the Sins of those that refused to be led by it. For herein They know the Spirit of God, and the Motions of it, from the Spirit of this World, and its Fruits, *That the Spirit of God condemns all* *Jo. 16. 7, 8.*
Ungodliness, and moves and inclines to purity, *13. ch. 3.*
Mercy, righteousness, which are of God. *20, 21.*
Gal. 5.

They deny and abominate that loose and ranting Spirit, which would charg the Spirit of God with their unholy Liberty. God's Spirit makes free from Sin, and *not to sin*: Neither do they distinguish, as such loose People wickedly do, between the Act and the Evil of it. Wherefore they say that as the Tree is known and denominated by its Fruits, *so Spirits are by their Influences, Motions and Inclinations*: And the Spirit of God never did incline any one to Evil. And for that cause they renounce this construction of the Ranters, *that evil is no evil when they are led to it by Gods Spirit*; as if the Spirit of God led man at any time to that which is evil in it self; or that it were possible to be *sinless* in the commission of Sin. For that never was nor can be the way and method of Gods Spirit, which is pure and holy for ever; and brings all that regard the Convictions and Motions of it, into a sense and sorrow for sin, and so leads them into a State of Purity. So that Man's Sin and Destruction are of himself, but his Help is in God alone, through Christ Jesus.

II. Of Infallibility and Perfection.

Pervers. 5. *The Quakers must be all infallible and Perfect, if they have such an infallible Light.*

Princ. This is also a great Abuse of their true Meaning. They say, the Principle is *Pure, Perfect, Unerrable* in it self, or else it were unfit to lead Men out of error and impurity to Heaven: But they never did assert themselves such, meerly because it was in them: By no means; but that all who are led by it *are so far perfect, and so far infallibly in the right way, as they are led by it, and no jot further.* For it is not *Opinion, or Speculation, or Notions* of what is true; or *subscription* of Articles or Propositions, tho' never so *foundly* worded, that, according to them, makes a Man a *true* believer, or a *true* Christian; but it is a *conformity* of Mind and practice to the Will of God, in all holiness of conversation, according to the manifestation and dictates of this Divine Principle of Light and Life in the Soul, which denotes a Person truly a Child of God: *For the Children of God, are Rom. 8. 14. led by the Spirit of God.* And let it be noted that tho' this Spiritual Principle be

Man, yet, *it is not of Man, but of God*, through Christ Jesus. Who can lay down a more *Independent* Doctrin upon *Self*, and a more *depending* one upon the *Grace* or Gift of God? Let them, pray, not be Mistaken, nor suffer for such misapprehensions, nor be made to hold what they don't, to disrepute them with sober People, or to support the mistaken Charges of their Enemies. Yet to shew that a State of Perfection from Sin, (tho' not in fulness of wisdom and glory) is attainable in this Life, They urge, among others, these Scriptures, which for brevity sake are not set down at large but the Reader is desired to turn to, *Gen.* 17. 1. *Deut.* 18. 13. *Job* 1. 1, 8. *ch.* 2. 3. &c. 8. 20. *Pf.* 18. 32. *Pf.* 37. 37. and 119. 1. *Prov.* 2. 21. *Mar.* 5. 48. *Luke* 6. 40. 1 *Cor.* 2. 6. 2 *Cor.* 13. 9, 11. *Eph.* 4. 13. 1 *Thess.* 3. 10. 1 *Tim.* 3. 17. *Jam.* 1. 4. 1 *Pet.* 5. 10. *Heb.* 6. 1. *Jo.* 4. 17.

III. Of the Scriptures, their Truth, and Service.

Pervers. 6. *The Quakers deny the Scriptures, for they deny them to be the Word of God.*

Princ. They own the Scriptures, as they own themselves; viz. *A Declaration of*
of

of those things most truly believed, given forth *Luke 1. 1.*
 in all Ages by the Inspiration of the Holy
 Spirit; consequently that they are profitable *2 Tim. 3.*
 for Doctrine, for Reproof, for Correction, *15, 16.*
 for Instruction in Righteousness, that the Man
 of God may be perfect, thoroughly furnished
 unto all good Works. They are the Form
 of Sound Words. They profess to be-
 lieve them, read them and say it is the
 Work they have to do in this World; and
 the earnest Desire of their Souls to Al-
 mighty God, that they may feel and wit-
 ness the fulfilling of them; that so God's
 Will may be done in Earth as it is in Hea-
 ven. But to call them the Word of God,
 which they never call themselves, but
 which they peculiarly denominate and
 call Christ by; in reverence to Christ, *Jo. 1. 1, 14.*
 and in no slight to them, (which they be- *Rev. 19.*
 lieve to be of divine Authority, and em- *13.*
 brace as the best of Books, and allow to
 be as much the Word of God as a Book
 can be.) They do, as in Duty and Reason
 bound, attribute that Title to Christ only.
 And yet as the Word of God may in
 some sense, signify the Command of God,
 referring to the thing or matter com-
 manded, as the mind of God, it may be
 called the Word of the Lord, or Word of
 God: As, on particular occasions, the

Prophets had the Word of the Lord to Persons and Places, that is to say, the Mind or Will of God, or that which was commanded them of the Lord, to declare or do. So Christ uses it, when he tells the Pharisees, That they had made the Word (or Command) of God of none effect, by their Traditions. But because People are so apt to think, if they have the Scriptures, they have all (for that they account them the only Word of God, and so look no farther, to no other Word, from whence those good words come) therefore this People have felt themselves constrained, by Gods good Spirit, once and again to point them to the great Word of Words, Christ Jesus, in whom is Life, and that Life the Light of Men, that they might feel something nearer to them than the Scriptures, even the Word in the Heart, from whence all Holy Scripture came; which is Christ within them, the hope of their glory: And He is the only right Expounder as well as the Author of Holy Scripture; and without whose Light, Spirit or Grace, they cannot be profitably read by those that read them.

Mar. 7. 13.

Jo. 1, 4.

Deut. 30. 14. Rom. 10. 6, 7, 8.

Pervers. 7. They deny them to be any Means whereby to resist Temptation.

Princ.

Princ. This is a very uncharitable As-
 perſion. True it is that they deny the
 Scriptures *meerly*, or of themſelves, to be
 ſufficient to reſiſt Temptation ; for then
 all that have them and read them, would
 be ſure to be preſerved by them againſt
 Temptations : But that they ſhould de-
 ny them to be any *Means* or *Inſtrument*,
 in Gods hand, whereby to do it, when
 they allow their own Writings may be
 ſuch, is either great Ignorance or Ma-
 lice in their Adverſaries. *God hath made*
uſe of the Scriptures, and daily doth and will
make uſe of them for Reproof, Comfort and
Edification, through the Spirit, to thoſe that
read them as they ought to do. Thus they
 ſay they have felt them, and ſo they have
 been and are made unto them, through
 the good Spirit of God, coming in upon
 their Spirits, in the reading of them.

IV. Of the Holy Spirit of God, and its
 Office, with reſpect to Man, and of
 Miniſtry, &c.

Perverſ. 8. *The Quakers aſſert the Spi-*
rit of God to be the immediate Teacher,
and that there is no other Means now to be
uſed, as Miniſtry, Ordinances, &c.

Princ. They never spake such Language: But herein they perceive the great subtilty of Satan, as well as in other things, to darken the Appearance of the Truth, and prepossess Peoples Minds against it. For since he cannot hinder the Exaltation of the Spirit above all visible Instruments, and the Necessity of its Manifestations, Convictions, Motions and Operations, to be known in the Hearts of Men, and the great suitableness of it to the Gospel Administration, he would spoil all by *overdoing* the matter. For they never denied the use of *Means*; but to this Day, from the beginning, they have been in the use of them. But then they are such Means as are used in the *Life* and *Power* of God, and not in and from Mans *meer Wit, Will, or Carnal Innovation or Imitation*; the only thing they strike at. For Instance, they cannot own that to be a *Gospel Ministry* that is without a *Gospel Spirit*; or that such can be sent of God, that are not *taught* of God; or that they are fit to teach others what *Regeneration* and the Way to Heaven are, that *have never been born again themselves*; or that such can ever bring Souls to God, that are themselves *Strangers* (like those in the *Acts* 19. 21.) to the

the Baptism of *Fire and the Holy Ghost*. Never having been *Circumcised* with the Circumcision of the Heart in the Spirit, Rom. 2. 29. Which is so absolutely necessary to make a *true Jew*, a *real Christian*, and much more the requisit qualification of a *Gospel Ministry*. This *unexperienced* and *lifeless Ministry* is only the Ministry, and such, the only Ministers that the People called *Quakers* cannot own and receive, and therefore cannot maintain. For the Ministry and Ministers that are according to Scripture, they both own and *delight* in, and are ready to assist and support in their Service for God. It is strange, because they deny all false Means, or Means not sanctified, or used in the Leadings of God's Power and Spirit; that therefore they must deny *all means*, however *rightly* used or employed. This is an Injustice to their Profession and Practice. Wherefore all are desired to take notice, That *Evangelical Means* and *Order* they love and desire to keep: For they diligently assemble themselves together to wait upon God and Worship him; where they both *pray in the Spirit*, and *prophezie* one by one, as God *prepares* and moves in their Hearts by his Spirit, and any thing

is

Jo. 14. 16,
17, 26. *Cb.*
16. 13. *Ab.*
1. 8. *Gal.* 1.
1, 15, 16.

1 Cor. 14. is revealed to them, according to Pri-
 15, 29, 30, mitive Practice. Nor are they without
 31. *Spiritual Songs, making Melody* in their
 Hearts to God their Redeemer, by the
 Jo. 16. 7. same Holy Ghost, as often as they are
 20, 22. comforted and moved by it.
 Eph. 5. 19.
 Col. 3. 16.

V. Of the Holy Three, or Scripture- Trinity.

Pervers. 9. *The Quakers deny the
 Trinity.*

Princ. Nothing less. They believe in
 the *Holy Three*, or *Trinity of Father,*
Word and Spirit, according to Scripture.

And that these Three are truly and pro-
 Job. 1. 1. e. perly one: Of *one Nature* as well as
 14. 9. Rom. 9. 5. 1 Jo. Will. But they are very tender of quit-
 5. 7. ting *Scripture Terms and Phrases* for
 1 Cor. 1. 18 *Schoolmen's*, as *Persons and Subsistences*,
 — 31. Ch. &c. are. And they judge, that a *curious*
 2. 2 — 6 Enquiry into those high and divine Re-
 Col. 2. 8. lations, and other speculative Subjects,
 tho' Truths, tends little to Godliness,
 and less to Peace, which should be the
 chief *Aim* of true Christians; and
 therefore they cannot gratifie that Curio-
 sity in themselves, or others. *Specula-*
tive Truths, being, in their judgment, to
 be

be sparingly and tenderly declared; and never to be made the *Measures* of Christianity, or Christian Communion. For besides that Christ Jesus hath taught them other things, the sad Consequences, in all times, of *superfining* upon Scripture Texts, do sufficiently caution and forbid them. Men are too *apt* to let their *Heads* out-run their *Hearts*, and *Norion* exceed their *Obedience*, and with *Passion* to support their *Conceits*: Instead of a *daily Cross*, a *constant Watch*, an *holy Practice*. They desire this may be their *Care*, and the Scripture-Text their *Creed*, in this, as in all other Points: Preferring *Self-denial* to Opinion, and *Charity* to Knowledge, according to that great Christian Doctor, 1 Cor. 13.

VI. Of the Divinity of Christ.

Pervers. 10. *The Quakers deny Christ to be God.*

Princ. A most untrue and unreasonable Censure: For their Great and *Characteristick* Principle being this, That *Christ, as the divine Word, enlightens the Souls of all Men that come into the World, with a Spiritual Saving Light*, according
to

to *John 1. 9.* (which nothing but the Creator of Souls can do.) It does sufficiently shew, They believe him to be God. But they truly and expressly own him to be so, according to Scripture; viz. *In him was Life, and that Life the Light of Men; and is God over all, blessed for ever.*

Jo. 1. 1.

Rom. 9. 5.

VII. Of the Manhood of Christ.

Pervers. 11. *The Quakers deny the Human Nature of Christ.*

Princ. They never taught, or said, or held so gross a thing, if, by *Human Nature*, be understood the *Manhood* of Christ Jesus. For as they believe him to be God over all blessed for ever, so they do as truly believe him to be of the *Seed* of *Abraham* and *David* after the *Flesh*, and therefore truly and properly *Man*, like *us in all things* (and once subject to all things for our sakes) *Sin only excepted.*

J. 7. 14.

Mt. 1. 23.

Luk. 1. 31.

VIII. Of Christ Jesus, and his Performances for Man's Salvation.

Pervers. 12. *The Quakers deny Christ's Transactions at Jerusalem, and the shedding his Blood to be beneficial to them; for it*

it is the Light within they only expect to be saved by.

Princ. This is untruly charged upon them : They do say that the Appearance Jo. 1. 14. of Jesus Christ, the *second Adam*, the 1 Cor. 15. *Lord from Heaven*, the *Quickning Spirit*, 45. Heb. 10. 5. in that Holy Body, prepared of the Father for him, was for the Salvation of the World, that had fallen in the first *Adam*. That whatever Christ then did, both Living and Dying, was of great Benefit to all that then believed, and is still to all that now do, and that hereafter shall to the end, believe in him, as they receive and obey the manifestation of his Light in their Consciences ; which leads Men to *believe* and *value*, and not to disown Christ as the *common Sacrifice* Jo. 3. 20, and *Mediator*. For they do affirm, That 21. to come to this *Light in the Conscience*, and 1 Jo. 1. 6. to turn their Minds, and bring all their 17. Deeds and Thoughts to it, is the readiest, nay the *only right way* to come to have true Faith in Christ, as he appeared in the Flesh, and to *discern the Lord's Body aright*, and to receive any *real* Benefit by him, as their *only Sacrifice* and *Mediator*. ac- 1 Job. 1. 5, cording to the Beloved Disciple, *If we* 6. 7. *walk in the Light as (God) is in the Light,* *we have Fellowship one with another and the*
Blood

Blood of Jesus Christ his Son cleanseth us from all Sin. And because this People say, That Christs outward Coming and Sufferings profit nothing to those that live in Sin, and rebel against the Light; some have untruly and uncharitably concluded, That they deny the Vertue and Benefit of Christs Coming and Sufferings in the Flesh, as a Sacrifice for Sin. Whereas they only deny and oppose a false and dangerous Application of them to a disobedient State. For they believe, Christ came not to save Men in their Sins, but from their Sins; and that those that open the door of their Hearts at his inward and spiritual Knocks, to wit, the Reproofs and Convictions of his Light and Grace, have *their Consciences sprinkled, with his Blood, from dead Works, to serve the Living God*; and that so far only as Men come to be Christs, Christ is theirs: So far as they are Obedient to his Grace, and take up his Cross, and follow him in the ways of Meekness, Holiness and Self-denial, so far they have an Interest in Christ, and no farther: And such have the Benefit of him, for the holy Ends for which God his Father gave him, viz. as King, Priest, Prophet,
 Sa

Sacrifice and Mediator ; being sensibly felt of all such to reign over their Hearts, teach them Gods Royal Law, give them saving Knowledge, and to Mediate, Attone, Sanctifie and Justifie them in the sight of God. And it is not another than that Blessed *Word, Light, Power, Wisdom and Eternal Righteousness*, which then took Flesh, and appeared in that Holy Body, by whom they have received, or can receive any true spiritual Benefit. For, they say, *Light is only from him, Forgiveness only through him, and Sanctification only by him.* So that their ascribing Salvation from Sin and Death eternal, in this Age, to him, who now appears in Spirit to their Souls as before expressed, cannot render him no Saviour in that Age, or make void the End and Benefit of his blessed Appearance then in the Flesh on Earth, or Mediation now in Heaven. Whose *Doctrin* pierced, whose *Life* preached, whose *Miracles* astonished, whose *Blood* attoned, and whose *Death, Resurrection and Ascension* into Heaven, confirmed that Blessed Manifestation to be no less than the *Word*——God (who *Jo. 1.4, 9.* is *Life and Light*) manifested in the *Flesh*, *1 Tim. 3.* (according to the Apostle Paul) for the *Sal- 16.*

Salvation of the World : And, therefore *Properly* and *Truly* the Son of Man on Earth, and *now* as truly the Son of Man in Glory ; as the *Head* of our Manhood which shall also be glorified, if we receive him in us, as the true Light, that leads in the way of Life Eternal, and continue in well-doing to the end.

IX. Of Good Works, &c.

Pervers. 13. *The Quakers set up Works and Meriting by Works, like the Papists ; whereby Justification, by Faith in Christ, is laid aside.*

Princ. By no means: But They say with the Apostle *Jam. c. 2.* That true *Faith in Christ cannot be without Works, no more than a Body can live without a Spirit ;* and that where there is Life there is Motion, and where there is no Divine Life and Motion there can be no true Faith ; believing being a *fruit of Life.* Nay, by the Comparison, if they were separable, Works being compared to the Spirit, would have the better. The very believing is an *Act* of the Mind, *concurring* with Gods working in or upon the Mind, &c. and therefore a *godly Work* : And no sooner is true Faith begotten in a Soul, but

but it falls to working; which is both the Nature, and, in some respect, the end of it. Nor do we say, that our very Best Works, proceeding from the *true* Faith it self, can *Merit*; no, nor Faith *joyned* with them, because eternal Life is the Gift of God. All that Man is capable of believing or performing, can never properly be said to merit everlasting Blessedness; because there can be no *proportion* (as there must be in case of Merit) between the best Works that can be performed in the Life of Man, and an Eternal Felicity. Wherefore all that Man can do, *even with the Assistance of the Holy Spirit*, can never be strictly said to merit, as a debt due to the Creature: But on the other Hand, that *right Faith* and *good Works* (which arise out of it, or will follow it) may and do *obtain* the blessed Immortality, which it pleaseth Almighty God to give, and priviledge the Sons of Men with, who perform that necessary Condition, is a Gospel and necessary Truth: And this the *Quakers* groundedly, and therefore boldly affirm. So that they deny *all Merit* from the best of Works; especially by such as some *Papists* may conceive to be Meritorious. But as they, on the one hand, do deny

the meritoriousness of Works, so on the other hand, neither can they joyn with that *lazy Faith* which works not out the Salvation of the Soul with fear and trembling. Let not *good Works* make Men *Papists*, because they make Men *Christians*. I am sure, *believing and not working*, and imagining a Salvation from Wrath, where there is no Salvation or cleansing from Sin, which is the cause of it, is no whit less unscriptural, and abundantly more pernicious to the Soul. *Blessed is he that hears Christ's Words and does them.* The Doer is only accepted. Wherefore it shall be said at the Last Day, not well profest,

Phil. 2. 12. But well done good and faithful Servant, enter thou in the Joy of thy Lord. Thou Holy, Humble, Patient and Meek Liver; Thou that lovedst me above all, and thy Neighbour as thy Self; Enter thou; for for thee and such as Thou art, was it prepared from before the Foundation of the World was laid. Which Recompence of his Faithfulness, is the Infinite Love of God, revealed to Man, through Christ. For though *Death be the Wages of Sin*, yet the Gift of God is *Eternal Life to such*. So that as they do not hold that their good Works merit, neither believe they that their good Works justify them: For though

Mat. 7.

Psal. 17.

Rom. 6. 23.

though none are justified that are not in measure *sanctified*, yet all Man does is duty, and blots not out old Scores: For that is *grace* and *favour* purely, upon Repentance, through Christ the Sacrifice and Mediator. So that Men are not justified *because* they are sanctified, but *for his sake* that sanctifies them, and works *Isa. 25. 12.* all their good Works in them, and for them, and presents them blameless; to wit, Christ Jesus, who is made unto them, as he was to the Saints of old, *Wisdom, Righteousness, Sanctification and Redemption*; that he that *glorieth* let him glory *1 Cor. 30, 31.* in the Lord.

X. Of Water Baptism and the Supper.

Pervers. 14. *The Quakers deny the two great Sacraments or Ordinances of the Gospel, Baptism and the Supper.*

Princ. Whatever is truly and properly a Gospel Ordinance they desire to own and practise: But they observe no such Language in the Scripture as in the Objection. They do confess the Practice of *John's Baptism*, and the *Supper* is to be found there; but Practice only is no *Institution* or sufficient Reason of Continuation. That they were then proper they

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believe,

believe, it being a time of great Infancy, and when the Myſteries of Truth lay yet couched and foulded up in *Figures* and *Shadows*, as is acknowledged by Proteſtants; but it is their Belief, that *no Figures* or *Signs* are perpetual, or of Inſtitution, under the Goſpel Adminiſtration, when Chriſt, who is the Subſtance, is come; though their uſe might have been indulged to young Converts in Primitive Times becauſe of former Practices. It were to overthrow the whole Goſpel Diſpenſation, and to make the coming of Chriſt of none effect, to render *Signs* of the *nature* of the Goſpel which is Inward, Spiritual and Eternal in all its Natures. If it be ſaid, *But they were uſed after the coming of Chriſt, and his Aſcenſion* 100. They answer, So were many Jewish Ceremonies not eaſily aboliſhed, as Circumciſion &c. It is ſufficient to them, That Water Baptiſm was *John's*, and not Chriſt's, as *Acts* 1. 5. That Jeſus never uſed it, *Jo.* 4. 2. That it was no part of *Paul's* Commiſſion, which, if it were Evangelical, and of Duration, would certainly have been. *1 Cor.* 4. 15, 16, 17. And that there is but *one Baptiſm*, as well as but one Faith and one Lord, *Eph.* 5. 4. And that the Baptiſm ought to be of the ſame

same Nature of the Kingdom, of which
 it is an Ordinance, and which is Spiritual.
 Which holds also as to the Supper;
 both alluding to *Old Jewish Practices*,
 and used significatively of a near and
 accomplishing Work; the Substance
 they represented. If any say, *But Christ*
commanded that one of them should continue
in Remembrance of him, which the Apostle
 to the *Corinthians* explains thus, *That*
thereby they do shew the Lords death till he Luke. 22.
come. They say, *That he that said so, told* 19. 1. Cor.
his Disciples also, That he would come to 1. 1. 2. 6.
them again: That some should not tast of Job. 14. 1,
Death till they saw him come in his Kingdom: 2, 3.
And that he that was then with them should Mat. 16.
be in them: And that he would drink no 28. Job.
more of the Fruit of the Vine, till he should 14. 17.
drink it new with them in the Kingdom of Mat. 26.
God. Which is the *new Wine* that was 29.
 to be put into the *new Bottles*, and is the Mark 14.
Wine of the Kingdom; as he expresseth 25.
 it in the same place: Which Kingdom Luke 5. 37.
 is *within*, as may be read in *Luke*. He was Luke 17.
 the heavenly *Bread*, that they had not 20.
 yet known, nor his *Flesh and Blood*, as John 6.
 they were to know them; as may be 53, to 63.
 seen in *John*. So that though Christ was
 come to end all Signs; yet till he was
 known to be the *Substance* to the Soul, as
 the

the great Bread of Life from Heaven, Signs had their Service to shew forth, and keep in hand, and in remembrance; Especially to the People of that day, whose Religion was attended with a multitude of the like Types, shadows and Signs, of the One good Thing and Substance of all, *Christ* in his People. Hence it is, That the People called Quakers cannot be said to deny them; that is too hard a word: But they truly feeling in themselves the very thing, which outward Water, Bread and Wine do signifie, or point forth (to say nothing of their abuse) they leave them off, as fulfilled in *Christ* in them the hope of their Glory; and henceforth they have but one Lord, one Faith, one

M^{ark}. 14.
25. 1 ^{Cor}.
10. 15, 16.
17.
Luk. 17. 20.
27.

Baptism, one Bread, and but one Cup of Blessings, which is the new Wine of the Kingdom of God, which is within.

XI. Of the Resurrection and Eternal Recompence.

P^{erverf}. 15. They acknowledg no Resurrection of the Dead, nor Rewards to come.

P^{ri}nc. In this also they are greatly abused. They deny not, but believe the Resurrection according to Scripture; not only from Sin, but also from Death and the Grave:

But

But are *conscientiously* and not cautelously cautious in expressing the manner of the Resurrection intended in the Charge, because 'tis left a *Secret* in Scripture. Are People angry with them, for not believing or asserting what is hidden, and which is *more curious* than necessary to be known, and which the Objectors themselves cannot be positive in? *Thou Fool*, is to the curious Inquirer, as says the Apostle: 1 Cor. 15. Which makes the *Quakers* contented 36, 10 54. with that Body which God shall please to give them; being assured that their Corruptible must put on Incorruption, and their Mortal must put on Immortality; but in such a manner as pleaseth him. And in the mean time they esteem it their Duty, as well as Wisdom, to acquiesce in his holy Will. It is enough they believe a *Resurrection*, and that of a *glorious* and *incorruptible Body*, without further Niceties; for to that was the *ancient Hope*.

Now as to *Eternal Rewards*, they not only believe them, but as the *Apostle* says of old, *above all People*, have the greatest reason so to do; for otherwise, 1 Cor. 15. who is so miserable? Do they inherit the 19. Reproach and Suffering of all that have separated from time to time? that is to Say,

Say, are the *Out cries* that have been against the Protestants by the Papists, and those of the Church of *England* against the *Puritans*, *Brownists* and other *Separatists*, fallen so thick upon them, and shall They hold Principles *inconsistent* with an eternal Recompence of Reward? By no means. It is their *Faith*, their *Hope*, their *Interest*; and what they wait and have Suffered for, and press as an Incouragement to Faithfulness upon one another; and the contrary therefore must be both an unjust, and *improbable* Suggestion of their Adversaries.

XII. Of Civil Honour and Respect.

Pervers. 16. *The Quakers deny all Civil Honour and Respect but what is Relative or equal between Men.*

1 Pet. 2. 17. *Princ.* They Honour all Men in the
 ch. 3. 9. Lord, but not in the Spirit and Fashions
 Rom. 12. 2. of this World that pass away. And tho'
 Job 32. 21, they do not pull off their Hats, or make
 22. Curchings, or give flattering Titles or use
 1 Pet. 1. 14. Complements, because they believe there
 is no true Honour, but Flattery and Sin
 in the using of them; yet they treat all
 Men with Seriousness and Gentleness, tho'
 it be with plainness, and are ready to do
 them

them any reasonable Benefit or Service ; in which they think real Honour consisteth. Whereas those that thus reproach them , are often *Proud, Peevish, Snappish, Abusive* and *Oppressive* one to another ; tho' at the same time they can give one another the *Cap* and *Knee*, and fine words, which generally they never mean; which is far from true Civility, or honouring all Men in the sense that they are exhorted by the Apostle. And as for expressing their respect to their Superiours in all Countries, they think it best done by obeying all just Laws under their Government, according to the saying of the *Centurion* unto Christ, and which Christ so much approved of : viz. he said *Luk. 7.8,9* to one come, and he came ; to another go, and he went ; to a third do this, and he did it : Reasonable Commands, and Ready Obedience. This is *honouring* of Government and Governours, and not *Empty Titles*, and *servile* and *fantastick* Gestures, and drinking their *Healts* ; the vain and evil Customs of the World, taken from the *Heathens* practices, and adapted by loose *Christians* into their conversation ; and so become the fashion of the times. And if to dissent from these things be to be vile, they are content to be accounted

D

2 Sam. 6.
more 22.

more vile, having *Christs* Commands, *Primitive* example and their own *convictions* on their side.

XIII. OF Civil Government.

Pervers. 17. *The Quakers are Enemies to all Government*, 1st. in that every one acteth according to his own Con-
ceit. 2d. Because they won't *support* Civil Government. 3d. Because they *refuse* to give Evidence, upon occasion, as the Law requires.

Princ. That this is a Calumny, their Lives and Conversations sufficiently shew; for no People give the Magistrates *less* Trouble, or cause that Charge or Burden to sit lighter on their Shoulders than they do. And for their Principle, They believe *Magistracy* to be an *Ordinance* of God; And that he that Ruleth well is *worthy of double Honour*, and deserves to be much valued and esteemed: As such certainly do *who are a Terror to evil Doers, and a Praise to them that do well.* And further, to shew that they are a People that love *Order and good Government*, they carefully practise it among themselves; for if there be twenty Meetings of Worship in a County, they per-
adventure

Rem. 13. 1,
2, 3.

adventure make three or four *Monthly Meetings* of Business; and these *Monthly Meetings* are resolved into a *Quarterly Meeting* for the County, by such Members as they severally appoint to constitute it: And all the *Quarterly Meetings* in the Nation, by chosen Men out of themselves, do constitute one general Yearly Meeting; unto which the Meetings of those People, in all parts of the World, have their *Recourse*, by *Chosen Messengers*, or by *Epistles*. The Business of all which Meetings, in their several Degrees, being to promote *Virtue and Charity, Peace and Unity*.

The Quakers will not support Civil Government, and so are useless, if not dangerous to Government.

This also is false upon experience; for what People is more industrious under Government, or pay their Taxes to it better than they do? And *Tribute* from the People and *Justice* from the Rulers, are the *support* of Government in all Countries. It is true indeed that they cannot kill or slay their own kind, and so are not fit for Warriors with the *Matt. 5. 38.* *Carnal Weapons of Destruction*, because *10 49.* they believe their blessed Lord *forbid* the use of them to his Followers, when he said

B 2

They

ch. 26. 51. They that take the sword, shall perish with the
 52. sword; and that the use of the sword, in
 War, was one of those things that God
 suffered for the hardness of Mens hearts,
 and that from the beginning it was not so.
 In fine, that it came in with the fall, and
 must go out with it also. And as Christ
 the Repairer of breaches, and Restorer of
 Paths to dwell in, comes to be known to
 rule in the heart, Love will take place of
 Wrath, and Forgiveness overcome In-
 isa. 11. 6. jury and Revenge. So the Lamb will be
 prefer'd before the Lyon, and the Lyon
 resign to, and lye down with the Lamb, and
 destruction come to a perpetual end. For
 which cause the Weapons of this Peoples
 2 Cor. 10. warfare are not carnal, but mighty, through
 3. 5. God, to the pulling down the strong holds of
 sin, according to the Apostles Doctrin:
 Which is the Holy War indeed, stiled by
 the Holy Ghost the Saints Warfare. And
 since so holy, Lamb-like and peaceable a
 State is both prophesied of, and promi-
 sed, as the happiness of the latter times;
 and that It and They take their begin-
 ning in Christ, the Beginning and the
 End to all true Christians; let not this
 People be thought useless or inconsistent
 with Government, for introducing that
 harmless, glorious day to this distracted
 World

World (for some body must begin it) but rather Adore the Providence, Embrace the Principle, and cherish and follow the Example: Believing, with them, that Christ, the blessed Shepherd of his Flock, will ever preserve the faithful followers of his meekness, and Disciples of his peaceable and forgiving Doctrine.

The Quakers refuse to give Evidence, &c.

It cannot be their fault, which is so much their desire, viz. to be able to give Evidence upon Occasions: Nor, with Justice, can it be reputed their stubbornness, but their tenderness, since they cannot swear at all, and that the Law requires an Oath in Evidence. Now Christ having commanded his Followers not to *Mat. 5. swear at all*; and that instead of an Oath, *35 37.* or in cases where Oaths were allowed *Jam. 5.2.* under the Law, their *yea yea, and nay nay*, should serve instead of Swearing; and that for this reason, because *what is more than yea yea, and nay nay, cometh of Evil*: And that Christians are commanded to avoid the very appearances of evil, much more that which cometh of evil, which must be evil: Upon this account they dare not swear at all. So that it is for Christs sake, and the tender

respect they bear to his evangelical, positive and general Precept, that they cannot swear, who is the *Truth*, and has taught them to speak the *Truth* without an Oath. Now if this would be admitted (and often they have prayed that it might be, and for want of it, are not only less serviceable to their Neighbours than otherwise they could be, but are great sufferers in their Persons and Estates, and that the Government would be pleased to accept their *yea*, *yea*, and *noy*, instead of an Oath, as other Countries do in the like cases, they would be ready to submit to the same punishment, in case of untruth, that is due by Law to Perjury: And upon all occasions, would be glad to help and serve their Neighbours with all their hearts. Wherefore let not that be made their fault, that is so much against their Will, and their great Unhappiness and Affliction.

Thus, sober Reader, thou hast a brief Account of this People, their Principles and Practice; and thereby thou mayst see, if thou pleasest, with how little Reason they are despised by some, and abused by others; which hath been their Lot, in a large Measure, ever since they have been a People. Though the whole bent of their Spirits and Testimony, since God,
by

by his Grace, hath raised them to be a People, hath been to promote the experimental and saving knowledge of Jesus Christ ^{2 Cor. 13.} in the World, by turning the minds of all ^{5.} People from the darkness that is in them, to ^{Acts 26.} the light of Christ which is in them, as the ^{18.} great, singular and necessary Agent and ^{1 Jo. 1. 7.} Principle, by which only Man is enlight- ^{ch. 2 20.} ned and inabled to see and do the Will of God ; For till Men receive and are quick- ^{27.} ened by this divine Principle, they are ^{Rom. 8. 1.} Hypocrites and not Christians, and Ba- ^{10 12.} stards and not Sons. Neither can they ^{Jo. 1. 5. 4.} have true and living Faith, whatsoever they profess ; nor can they truly and acceptably Worship God whatsoever they perform. Oh then, let the poor Quakers and their abused Principles have better entertainment with thee, Reader ! And do not conclude, because they direct People to the Light of Christ in them, that therefore it is a meer natural, and not a divine Light : Or, because they assert Christ to be the Word of God, and that he is revealed in the Heart, according to the Scripture, and that the Scripture, in that excellent sence, is not so, therefore they deny the divine Authority of the Scriptures, and that the Mind and Truth thereof, as declared by them, is not in any sence the Word of the Lord to Men :

Or, because they don't receive the *School-mens Trinity*, that therefore they deny the Scripture-Trinity of *Father, Word and Spirit*: Or, that therefore they deny the *Divinity* of Christ the *Word*: Or that they deny Christ *without them*, who was the *Son of Man*, in a suffering state on Earth, and is now the *Son of Man in Glory*; because *They exalt and press the knowledge of Christ within, at the Truth and Excellency of the Hope of the Glory that hereafter shall be revealed, as being the Riches of the Glory of the Mysteries revealed,* and to be revealed in these latter days, according to the Scriptures of Truth. Neither do thou say, they hope to be saved by their *own works*, because they press the necessity of well doing toward acceptance with God, since they maintain that no Works that are not wrought *by the Spirit of God* are acceptable to him: Or that they hold even such Works to be *meritorious*, because they say Good Works are *necessary and rewardable*: Or that they are forgiven for what they do and not for what Christ did: Or that they deny the *use of Means*, because they reject Ungospel ones; and an ungospel use of Gospel ones: Or that they deny *Baptism and the Supper*, because they say they are but

Col. 1. 26,
27, 28, 29.
and 2 Cor.
13. 5.

but Signs of the Spiritual grace, and that they served but for a time, and that they experience their Accomplishment. Neither say, that they are *uncivil* and honour no Man, because they forbear such *Titles* and *Ceremonies*, in which true honour and civility doe not consist: Or that they are against *Government*, because they cannot in tenderness, not obstinacy, conform to it in Matters relating to *Religion* and *Conscience*; in which Christ only is *Lord* and *King*: Since *Reader*, thou plainly seest, That they believe the Light to be *divine*, and the Scriptures to be of *divine Authority*: That they own the *Scripture Trinity* or holy Three, of *Father*, *Word* and *Spirit*, to be truly and properly one: That Christ is *God*: And that Christ is *Man*: That he came in the *Flesh*, died, rose again, ascended, and sits on *God's* right hand, the only *Sacrifice* and *Mediator* for Man's happiness: That truly *Gospel Means* and *Ordinances* are requisite, and to be reverently practised: That good Works are necessary and rewardable: That all Men are to be honoured in the *Lord*, according to their *Degrees*: And that *Government* in Church and State is *God's Ordinance*, and both requisite and very beneficiall. Now *Reader*, that which remains

remains, is to recommend thee to this *divine Principle of Light and Life*, which they make the *Root and Spring* of all true sense of God and Religion in Man : even the *Light within*, which they began with, and comes from Christ, and indeed is *Christ*, the eternal Word, and which brings all, that follow the *Convictions and Leadings* of it, to Christ ; that is, to his *Nature*, which is *Meek, Patient, Loving, Humble, Harmless, Self-denying and Holy* ; and hereby to know him in themselves, according to Scripture, *the hope of their Eternal Glory* : Who, as he is of *Abraham* after the *Flesh*, so is he *God*, the true *Light*, over all blessed for ever ; and *in-lightens all*, in order to *Life and Blessedness*. Unto the *Manifestation* of whose most holy and blessed *Light within*, Thou *Reader*, art earnestly exhorted. Bring thy *Deeds* to it, and love it, and walk in it, and thou shalt assuredly have the *light of Life* ; and thy fellowship shall be with *God and with his Son and Saints* ; and the *Blood of Jesus Christ his Son* shall cleanse thee from all Sin. And whatsoever Things

John 5.6, are True, whatsoever Things are Honest,
 7. whatsoever Things are Just, whatsoever
 Phil. 4. 8. Things are Pure, whatsoever Things are
 Lovely, whatsoever Things are of good
 Report ;

Report; if there be any *Vertue*, and if there be any *Praise*, think on these *Things*. Which, Reader, is, I know, most earnestly desired on thy Behalf by this *despised* and most *abused* People, call'd *Quakers*. So be it. Amen.

P O S T S C R I P T.

An Exhortation to all People to turn speedily to the Lord, and seek him while he may be found, what ever persuasion they are of, or Forms they are under, before the Dreadfull Day of Gods Vengeance overtake them.

O Ye Inhabitants of the World, but more especially you that know this People, and among whom the *Testimony*, which they bear, hath been held forth; Hear, and be entreated for your Souls sake! O that ye knew God your Creator, to be also your *Redeemer*! who does as certainly visit you by the Spirit of the *second Adam*, as ever he Created you in the *Nature* of the *first Adam*: That as in one you fell, in the other you might arise out of your fallen and foul Estate, and become a *Reformed, Regenerate* and *Chosen* People to God. This is my beloved Son, in whom I am well pleased, hear ye him, said God the Father. And what says Christ the Son? learn of me for

1 Cor. 12. 7

Tit. 2. 11,

11.

Rom. 5. 10,

12, 18, 19,

22.

Mat. 3. 17,

I

ch. 17. 5. I am meek and lowly in heart; and ye shall
Mat. 1. find rest unto your Souls: For out of Christ,
29 1. out of his Spirit and Nature, verily, we
cannot have Peace: No Peace to the Wick-
Isa. 57. 21. ed, no Peace to the Proud and Ungodly,
Rom. 8. 1. faith the Lord. O Friends, you must
2, 5, 7, 8, 9, take up your Cross dayly and follow him, or you
13, 14. cannot be his Disciples, his followers, his
2 Cor. 13. 5. People, his Friends; those in whom he
Gal. 5. 24. is well pleased: Whose Doctrin, is not
1 Jo. 3. 3, 8. so much the good words you read in
ch. 5. 4. so much the good words you read in
Fam. 1. 27. Creeds and Catechisms, as it is the living
Ro. 6. 19, and Soul teachings of his Spirit in your own
26. Hearts; and whose Religion is not Opi-
2 Cor. 6. nion, but Experience; not Notion, but
18, 19. Enjoyment: Life from Death; Conversion,
ch. 7. 7. Regeneration: In short, Undeiledness and
Eph 4. 34. Holiness, without which no one shall see the
1 Thes. 3. Lord. Here is the Faith of Jesus: A
13. Faith that overcomes the World, and works
Heb. 21. by Love; not violence: Where Zeal and
14. Charity are Companions, and know-
1 Jo. ledge doth not puff up, but lives and
2 Cor. 10. works by Obedience. This is the Faith and
5. Religion of Jesus: All others are the Faith
Fam. 2. 19, and Religion of Hypocrites and Devils,
30. which they may have, and be Hypocrites &
Devils Still: For they believe, but their
Faith works not by Love; and they
know the Truth, but they obey it not.

Where -

Wherefore Friends, it stands you much upon to see what Faith and Religion you have; and not flatter your selves on to *Perdition*. If it be the true, the *Gal. 6. 7, 8.* pure, the *undefiled*, according to the *A- ch. 5. 22.* postle *James 1. 27.* then you will have light Hearts and easie Consciences, and an *Hope that will not make you ashamed: Else, Rom. 5. 5.* believe it, Heaviness, Anguish and Tribulation will (*whatever be your Professi- Ch. 2. 8, 9.* on) overwhelm you in the day that God will enter into Judgment with you. For which cause, O dear Country-Folks and People! Be entreated *while it is to day, to turn unto the Lord with all your Psal. 95. 7.* hearts, and hearken to his Voice in your *Heb. 3. 7, 8,* own Consciences, that calls you to Ho- *13.* lineess, and harden not your hearts a- *2 Cor. 5. 10.* gainst his reproof; for the reproof of In- *Prov. 1.* struction is the way to Life, endless Life. *23.*

Did you but see that God sees you, eve- *ch. 6. 23.* ry where and in every thing, and that *Psal. 44. 21.* continually, it would abundantly alter *Psal. 137. 7.* the case with you. Then would you say as one of old, *The Lord was here and Jer. 17. 22,* we knew it not: Certainly fear, holy fear, *23.* would take hold of you; an awe of the *ch. 23. 24.* Omnipresent Majesty would seize you; and *Amos 9. 2.* you would not do that before God, you *3.* should be ashamed Men did see you *Rom. 6. 21* do.

do. For no place is secret to him: The *Light and Darknes* are alike: His witness is with you as much alone, as in Company; and may perhaps be better heard. Sin not then, in the face of God, in contempt of his Witness, in despite of his Spirit that is in you; but hear it, receive it, and love it, and you will be born of it, and become the Children of him whose Eye penetrates the darkeſt Coverts, and findeth out the ſecreteſt Corners. He

Pſ. 94. 12. that ſearches the Heart and tryes the Reins
Pſ. 139. 3. of Man, and ſets his ſins in order before
Amos 4. 13. him, and telleth unto him his moſt inward
2 Pet. 3. 11. Thoughts. This being the caſe, what

manner of Perſons ought you to be, O you Children of Men! Do not ſatiſſie your ſelves with *out-fides*; with a *Name*, a *Profession*, a *Church-member-ſhip*, &c. For 'tis not what you ſay, but what you do. But *turn in*, and examine your own Hearts, ſee how they ſtand affected towards God, and his Law and Truth in your inward parts. Be *ſtrict* and *true* in the ſearch, as you would ſave your

Pſ. 51. 6. Souls. If your Minds be ſet on *Heavenly*
Jer. 31. 33. things, and that *Holineſs* and *Charity* be the zealous *bent* thereof, well will it be

Heb. 8. 10. with you for ever: To live then will be
11, 12. Chriſt, and to die will be your eternal gain:

For

For blessed is that People and Nation whose *Phil. 1. 12.*
 God is the Lord. But if the Love and *Pf. 144. 15.*
 Spirit of the World prevail ; If *Pride,*
Covetousness and *Luxury ; Envy, Bitter-*
ness and *Vain-glory,* that are so very op-
 posite to the Will and Nature of God ;
 if these things have power over you,
 flatter not your selves, you cannot be
 true Christians, nor in favour with God,
 but take his Name in vain. And your
 very Prayers and Oblations will be an
 abomination to the Lord, in that State.
 God calls for the heart: *My Son give me* *Prov. 15. 8,*
thy Heart : He has given Man the rest, *9.*
 but that God will have for himself, if *Isa. 1. 15,*
 Man will have him for his God and *16, 17, 18.*
 Friend. Cozen not your selves there- *Prov. 23.*
 fore, O ye Sons and Daughters of *Adam!* *26.*
 for believe it, *such as you sow, you must* *Gal. 6. 7, 8.*
reap, and there is no Repentance in the
Grave. And a short, but great Work
 will God make in the Earth ; and great
 judgments of divers kinds, will begin
 it ; and they are at the door. Yea, they *Rom. 13. 14*
 are begun, if you could but see them. *1 Cor. 15.*
 O awake then, awake out of the dead *34.*
 sleep of the World ! behold the Judge *Eph. 15. 14*
 is at hand, and the *mid-night-cry* is com- *2 Tim. 2,*
 ing upon you as a Thief in the Night. *26.*
 Prepare, prepare, or you are excluded *Joel 2. 3.*
Mal. 3. 2.
 for-

Ch. 4. 1. forever ! And remember, Salvation is
34.46. 14. from Sin, or it will never be from
Mat. 24. Wrath ; so said the Angel, *Thou shalt*
42,43, 44. call his name *Jefus*, for he shall save his
46. People from their Sins : For it is the Pure
Ch. 25. 13. in Heart, that see God ; and nothing un-
Ch. 1. 21. like him can please him, and less live
1Jo. 3.5,8. with him. The Eternal God reach un-
1Pet. 2. 9. to you by his powerful Spirit, break
21. your Peace in the Broad Way, touch
Mat. 5. 8. you deeply with a sense of your Diso-
Isa. 54.12. bedience to him, give you true Contri-
Ch. 22.12. tion and Repentance, and create in you
Fer. 31.9. a clean Heart, and renew a right Spirit
Pf. 34.18. within you : Make you Holy, make you
Pf. 51. 10. Zealous, and make you Charitable ; that
Zach. 12. you may do as well as say ; and not only
18. profess, but possess the Truth of the
Rev. 1. 7. Living God in your inward parts : That
Mat. 7. 21. Pearl of Price, and hidden and eternal
Rom. 2.13. Treasure : So shall you know that the
Mat. 13.46 Times of Refreshing are come from the Pre-
Prov. 8. sence of the Lord, and that the Kingdom is
18, 21. again restored unto Israel : *ISRAEL*, the
Isa. 45. 3. Prince of Eternal Peace, who has prevail-
Acts 3. 10. ed with God for Men ; whose Scepter is a
Ch. 1. 6,7, Scepter of Righteousness, and of whose Do-
8. minion there shall be no End : So come Lord
Pf. 45. 6. *Jefus*, and come quickly. Amen.
Heb. 1. 8.
Isa. 9. 6,7.
Rev. 22.20

Writ, in Behalf of the said People, for }
 the Information and Good of all, by } **W. P.**

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